

THE WOMEN'S CENTER NEWSLETTER

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40 PLEASANT ST. CAMBRIDGE, MASS. 02138

Phone: 354-8807 OPEN DAILY 1-6 p.m.

In the beginning

Before I first visited the Women's Center, I had been told by two women that it seemed an unfriendly place. This was upsetting, since before I even moved to Boston I was already counting on the Center to become part of my life there. So I gritted my teeth and decided that I would just have to last through any unfriendliness if I had to, because if I couldn't belong to a women's center, where could I belong. It was also the other way around--I felt that, as a woman, the Women's Center belonged to me. So, having lived here for one whole week, I did, with a beating heart and high hopes, enter the Women's Center.

Well, was I accepted, or rejected? Was it going to be a struggle, or joining with friends? It was neither. The staffer was pleasant, but didn't know much about what was going on. She abandoned me after directing me to the project sheets. Clutching my project sheet, I proceeded to do three bulletin boards. As I supposedly studied them, I eavesdropped on the conversations between people in the room, and finally managed to edge my way into one of them. That was a smart move. Eventually there was a room full of us talking. Most of us were new, one was Wendy, and one was the staffer. You might have even called it--friendly!

I asked a lot of questions, since one of the women was familiar with the Center. I found out how her project worked; that no, the Women's Center was not all lesbians; and other things. I asked about the reputed unfriendliness. She said what I'd pretty much already decided for myself by that time. It wasn't an unfriendly place. But neither was it a place where you were welcomed with

open arms, led around, and carefully looked after right away. You had to look for what you wanted and then try to get it. You certainly wouldn't be discouraged, but you had to use a lot of your own initiative to get involved. I didn't plan to leave that day until I'd found something to come back for, so that was okay for me. But it might not be so good for someone who is hesitant, unclear about her commitment to feminism, and isn't sure she wanted to come in the first place. This woman might easily feel that it is unfriendly, and leave without finding out that the Center did indeed belong to her. One can't expect readymade friends, of course, but it might be a good idea for the Center to be more outgoing.

I wouldn't say that it has been a mecca to me, but then what place is to anybody? Why expect it? It has, however, led me to many good women (in a city where I was almost completely new) and given me a focus for my feminist energies. Because of the Center, I am not wandering unconnected in a big city, wondering if I'll ever overcome the isolation of a big city. And that isolated situation is the case for many people I've been talking to. I am deeply glad for the Center's existence. It was a good day when I stuck around despite a not exactly warm reception. The warmth is there.

--Jenny S.

I am sorry about all the typos in the article above, but I didn't have any correctional fluid. Now you know that I make mistakes. Uh-oh.

Love Under The Steering Wheel

I lost my cherry virginity maidenhead
Junior Prom night, hot night, drunk night
In the front seat of a car (Oldsmobile).
I just wanted to get it over with,
To penetrate another mystery
But it was I who was penetrated
Ouch Yich
And that's usually been the gist of it
Ever since those ~~sweaty~~ drunken carseat gropings,
Ouch and yich.

-- Sally Guy

One afternoon in April, we made love.
That surely was no miracle, for we
Had touched before, in the purple hours of
Long nights, when shadow set our trembling free.

In candlelight, in starlight, and in dark
We came to know each other, slowly grown
To sureness from our hesitating start,
Together, from our mutual alone.

Yet with spontaneous joy of love sunlit
With explosion of once paralyzed time,
Our knowledge opened further, to admit
A union unafraid of its design
Etched bold in spectrum out across twilight;
Never again need our love hide in night.

-- Sherry Mayrent

Greasy Spoon Explosion ~~Waltz~~

I haven't seen you naked in a good long time
I haven't seen you at all for that matter

You never were the prince of peace
but there was some thing there
 some thing some thing match blown out
 a broken music box
We yawned and cracked our knuckles
and jokes in small performances
 for empty front row seats
 who seldom laughed or moved
We were gargoyles

You're getting lean and hungry like a one man band
and talking very loud
 to a moon eyed lady
 you haven't made yet I can tell
She is eating your words and nodding her head on a string
 (you're doing very well)
Robert, Robert LISTEN
you are wearing a black hat I NEVER DID
it has a feather on it LET HER SPEAK
he is reading scripts aloud SISTER SHINE ON BRIGHTLY

What the hell,
I'll throw my heart on the potter's wheel
and make of it something useful

-- Ann Morgan

* EDITORIAL *

A few weeks ago, I read an article by Mary Daly which appeared in a local women's magazine. It was an adaptation of material from her recently published book, Beyond God the Father: Toward a Philosophy of Women's Liberation. I came away from that article with a feeling of fatigue and confusion, a sense of having been cheated. This feeling, I realized, was not caused by inadequacies in the content of the material itself. Instead, the language of the article was complicated and abstrusely academic, with frequent quotes from and references to the theoretical analyses of historians and theologians. In this way, the spiritual principles and goals stated in the article were made almost incomprehensible to the average reader. I felt that although I had absorbed material which was unfamiliar to me, I had not really learned anything new. Most of the ideas contained in the article had occurred to me previously, although I was not familiar with their "scientific" analysis. Ideas which were actually quite simple and readily understandable were almost lost in the language in which they were expressed.

The following day I started thinking about language itself and its frequent limitations, and also the great distance between the academic community and tangible, everyday life. I thought about the accumulation of facts without any real knowledge or insight having been gained, about the uselessness of rhetorical argument, about people being unable to see the forest for the trees, about the spiritual whole being something more than the sum of its parts. Spiritual feelings, in particular, are the result of individual and collective needs; they cannot be adequately explained through theories. Anything which is overanalyzed eventually becomes meaningless. Theology, in the final analysis, is a value system, and if it pretends to be scientifically objective it is, in my opinion, bound to fail. You can analyze how people think and why they think as they do, but never how they should think. Self-knowledge is a primary form of insight, superior in many ways to the knowledge found in books, which can direct us towards discovery of ourselves, but which can never be that insight itself. True knowledge is intuitive; philosophy and theology are useful tools, not ends in themselves.

Similarly, it will do us no good to study Marx or even de Beauvoir, if we do not also examine ourselves in the process. We need no heroines but ourselves; as we extend our energies towards feminism we are creating our own models. As Mary Daly's ideas almost become lost in rhetoric, so we ourselves can become confused by ideologies. Intellectualization is a method of observing the world which is decidedly incomplete, because it is separate from us. It cannot express all the aspects of being. Any change in the status of women in our society must come from within ourselves, expressing our own needs.

Ann Weisenborn

BOOK REVIEWS

For Christmas I got a strange book called Last Exit To Brooklyn by Hubert Selby Jr. This book first came out in the fifties and it's about life in Brooklyn in the housing projects and on the streets and in the bars. The characters in the book are the kinds of people that Diane Arbus photographs; freaks, homosexuals, greasers, sailors, and some "just poor folks". I can't begin to talk about my reactions (negative and positive) to this amazing book here, but I can just say it's worth reading and tell you a little bit about it.

One of the first sections of the book is about the life of the drag queen. It's degrading and horrible but it's honest and, I think, sympathetic to the misery of outcasts. We see how the drag queens degrade themselves for a minutes worth of affection and how they have to stay high to keep from being overwhelmed by the inhumanity of their situation. At the end, one of the queens, Georgette, dreams of the impossible joy of being able to go out with a man and dance and kiss and not even have to wear drag.

In the middle of the book is a large section about a man (factory worker) who gradually, without ever really admitting it to himself, emerges from the closet and the changes he goes through. Secondly it's also an interesting account of how the workers are ripped off from both sides in a game between the union bosses and the factory bosses.

Coda, the last section, was the most interesting for me. In Coda we see from inside their heads the struggles, hostilities, and ambitions of the people in the housing project. I was especially caught up in the story of Mike and Irene -- a shocking example of a woman's oppression by her husband. The way everyone is oppressed by his or her social situation is just as painful. The quote that Selby uses to introduce the section is sadly appropriate:

"They are destroyed from morning to evening; they perish for ever without any regarding it... Doth not their excellency which is in them go away? they die, even without wisdom." Job 4
- Sally Guy

(we found the following book review in our mailbox - hurrah! keep those cards and letters comin')

Something Light by Margery Sharp

Margery Sharp wrote a series of stories about a white mouse named Miss Bianca who lived in a porcelain pagoda, under the care of a gentle rich boy. "Great," you say, "support the system; go ahead, Margery Sharp; create whimsical white mice who save abused orphans." But Margery Sharp is not all that bad; she is just a little misguided.

I recently read a book of Margery Sharp's called Something Light. The heroine is Louisa Mary Datchett, and as the first sentence says, "Louisa May Datchett was very fond of men." Louisa Mary Datchett recognizes this trait as her downfall and proceeds to tell us something else: "I dare say I'm what suffragettes chained themselves to the railings for," which is very true. Margery Sharp has written a book about a woman who can't do too much for a man, which is the position that so many women have put themselves in. (You don't want to believe me? Start with your grandmother.) If she had called this book Dead Serious: Humor Is How I Deal With Things instead of selling it off as Something Light, she would have really written A BOOK.

She still has written an enjoyable book. She has a clever and energetic writing style. What she says is real. Margery Sharp lives alone, is a dog photographer, visits and evaluates alot of unusual people. If you like good fiction, read this book.

--- Jan Ryan

By the way... some of the last Newsletters didn't get mailed out. (If you think I'm gonna say why they didn't get mailed out you're nuts. My ego's involved) Antway, they're a comin' with this Newsletter, so you'll be getting two this time; what a thrill. For those of you who don't have a subscription, they're only \$2 a year.... ..why not join the happy folks on our mailing list?

ANNOUNCEMENTS

Welfare Awareness

The Welfare Awareness Workshop at the Women's Center consists of eight women, mostly AFDC mothers, who have been learning about the rights of welfare recipients, the procedures for appeals, survival on inadequate income, and how we can fight for adequate income. We have met with two women law students who worked as appeals referees and two women fighting for welfare rights in Somerville as part of the tenant's union there.

The Workshop, which meets on Thursday evenings, plans to continue indefinitely as an action project. Our next step is to take a welfare advocacy training course, beginning in January, with women from Cambridge, Brookline, and Charlestown. For more information, call Ms. Pinto Beans (alias Susan Moore) at the Lawyers Guild Office (661-8898).

Untitled #1

The Center needs rugs, chairs, lamps, and any other furniture you may have to donate (in reasonable condition). Talk to Libby, 354-8807.

YWCA Courses

The Cambridge YWCA is offering several women-oriented courses this session. Black Women in America will examine the history of black women through the works of black women writers such as Toni Cade Bambara, Margaret Walker, Carlene Hatcher, and Lorraine Hansberry. It will be led by playwright and poetess Brenda Walcott, and started Jan. 15. There are also many self defense classes available, either coed or just women, in the mornings and evenings, at all levels. For information call 491-6050. Even though the classes have started, there still may be room if you're interested.

Poetry Issue

An idea has been floating around in our collective head--to put out a special issue of the Newsletter devoted to poetry. If this sounds good to you, please send us some of your original poetry so it can be more than an idea.

Dear Betsy Warrior

We received your poem and really liked it, but didn't think it would fit in this issue. So it'll be in the next one. Thanks alot.

Untitled #2

The Newsletter staff would really like feedback from readers. That's you. Write anything: letters to the "editors", articles; we'll be glad to read and print whatever (almost) you give us. Or if you don't want it printed, but want to say something to us, that would also be appreciated. We just don't want to be working in a vacuum if possible. And be sure to include your phone number on any contributions. Thanks.

Experimentation on Women

The Oakland (California) Feminist Women's Health Center is planning two conferences on experimentation on women, to be held in late January or February simultaneously in San Francisco and Philadelphia. They would appreciate any help in the compiling of lists of resource people and information for the conference. The conferences will 1) provide a forum for women to share information and make presentations in regard to the nature and implementation of experimental programs presently being conducted on women throughout the world and 2) prepare women to return to their communities to relate the information to as many women as possible. Possible workshops re Experimentation are: Morning after pill; Oral Contraceptives; Intra-uterine Devices; Prostaglandins Drug Rehabilitation for Women; Lobotomy performed on female mental patients; Progonocil and other V.D. prevention research; Experimental Sterilization procedures. Possible workshops re Woman-controlled research are: Menstrual extraction; Sororigenesis; Artificial insemination. Possible workshops re Experimentation Tribunals are: Press Conferences; Community and Public Relations. If you have information or know of women who do, and are interested, contact Francie Hornstein, Feminist Women's Health Center, 2930 McClure St., Oakland, California 94706; 444-7664.

Untitled #3

The Newsletter (What's us!) needs help in getting our valued publication out to people on our mailing list. It's getting too big for us to handle and is threatening to swallow us alive. If you can help (even a couple of hours) call Sally at 628-4865. We also could use help with graphics because none of us can draw.

NEFERTITI -- RULER OF THE EGYPTIANS?
by Margaret Cheskin



About a month ago I saw a special on television about the Egyptian Queen Nefertiti; she has been called the most beautiful woman of history. There is a bust of her that almost everyone has seen photos or replicas of, showing a large-eyed regal looking woman. But like Cleopatra, Nefertiti had a lot more to her than a culturally approved bone structure. Up to this time more attention has been paid to her husband, Akhnaton the Pharaoh. Nefertiti had her beautiful reputation and a few off-hand comments about her intelligence and that was it. The special was about new research done on their ruins and tombs and it seems Nefertiti was of importance in terms other than just looks.

The research is being done by an elderly male professor from the University of Pennsylvania who is very intrigued by Nefertiti. He has discovered, through painstaking recreation of court pillars and carvings, that Nefertiti was a power in her own right, independent of Akhnaton. Usually the wife of the Pharaoh was kept in the background. Scenes of royal life, primary to Egyptian art, depicted scenes from the Pharaoh's life only. The wife was never included. In the reconstruction of the court pillars and walls of Nefertiti's lifetime it was discovered that she figured prominently in scenes along with Akhnaton, and in fact the pillar scenes showed Nefertiti alone -- breaking all precedents. Nothing similar to this astonishing discovery has been found before or since. The professor concludes from this that Nefertiti had far more power than ever previously believed possible.

The professor described Akhnaton as supposedly an innovator who brought new art styles to the stiff, ritualized Egyptian style; under him artists were given much more freedom. Egyptian art became very naturalistic; Nefertiti's bust is a lovely example of it. Akhnaton attempted to transform the polytheism of the Egyptian religion into a more monotheistic mold by pushing the worship of the sun god, Ra. Akhnaton is given credit for innovative genius on artistic and social fronts.

At this point I began to get suspicious of the professor's conclusions for he describes Akhnaton (who is a distinctive figure in paintings and carvings) as a narrow-waisted man with rounded thighs, elongated arms, protruding breasts, and very large, protruding lips. The professor says scientists have concluded that Akhnaton had some sort of disease which gave his body some secondary female sexual characteristics and deformities and that he was sterile. The professor now proceeded to go on at length about Nefertiti's beauty and intelligence and what she could have seen in the rather grotesque figure of the king. He also reluctantly admitted that Nefertiti's son, the renowned King Tut, must have been the result of another relationship for Akhnaton was sterile. He didn't like discussing it at all. He also kept saying how powerful Nefertiti must have been to have the pillars painted of just her, a privilege extended only to Pharaohs. Furthermore, after the end of their reign, Nefertiti and Akhnaton were systematically smashed out of carvings, bricks with their images were turned upside down -- all meant to be very insulting. None of the innovations lasted.

The professor says he wants to investigate more, discover the nature of Nefertiti's power and incredible status with the Egyptians. I think he has missed a certain train of thought. I told a friend who is taking a genetics-biology course about the show. She has studied diseases that sounded like Akhnaton's and one of them causes retardation. The professor didn't mention this. I think Akhnaton was retarded. I think Nefertiti ruled Egypt totally. I think she instituted all the changes that Akhnaton was given credit for. She was as good as Pharaoh and that's why she was on the all-important pillars, reserved for the Pharaoh -- she was the Pharaoh. That's probably why her successors chose to desecrate her memory and wipe out her reign. (Her son, King Tutankhamen, died at 18.) Perhaps she married the retarded king because she saw her chance to rule and bring about useful change.

The professor preferred to think of Nefertiti as an enigmatic beauty whose tastes ran to deformed rulers and who mysteriously had some great power in Egypt. I think Nefertiti, like many other women, will one day be shown to have far more direct power than ever given credit for. It would help to have some women do research

[The following was written by a woman who does organizing in factories. A lot of the women she works with think of their full-time job in the factory as temporary or not their real identity and aren't always interested in the risks involved in bringing in a union. The writer was recently fired from one factory when her bosses learned she was talking about unions. She now works in another factory. Naturally she wants to remain anonymous. She is not associated with any political party and considers herself part of the women's movement.]

Yes, the women's movement did originate in the middle class, and it's time we reached more working women. Most of my time and energy in the recent past has been spent with other white, middle-class women like myself. Together we became aware of our powerlessness within this capitalist-patriarchal society and went through a lot of painful-joyous groping for a new identity. Collectively we did in fact change our lives. We did become stronger and more self-confident in our ability to exist as independent, whole people. Many of us rejected marriage and the nuclear family and created alternative, more liberating life styles.

It hasn't been until recently that I've been closely in touch with the woman who is trapped with two jobs; one in the plant and one in the home. Factory work is mindless, self-destructive, and low paying. If you are a skilled machinist, and most women aren't, the wage is poor, but if you are female and in an "unskilled" job category, forget it. You'll be lucky to take home \$60 a week. In the plant I worked in there was no union, which meant the amount you earned depended on the rate of the machine you happened to get put on and them because it was piece work, how much you were willing to kill yourself.

A couple of the women in my department had children and disabled husbands. They had no choice but to break their backs and even work through the breaks in order to take home enough to live on. The other women were working not because they wanted to, but to maintain a decent standard of living they had to supplement their husband's income. This is becoming increasingly the situation of more and more women in this country.

Some of the women I knew felt that their place was at home, and because the working conditions were so bad, tended to romanticize housework, and said as soon as their husbands began working or when things got better they'd never work again. On the other hand, even though work was miserable, some women valued their time away from the oppressive situation at home and resented their husbands complaining about childcare at night (we worked from 4p.m. til 11p.m.).

Our half hour break at eight was a very short time to talk in, and since everyone but me had family responsibilities, they had to go home immediately after work which made it impossible for us to go to a bar for a drink, like my men friends could. We had no time to talk about changing the incredibly oppressive conditions of our work. This really sharpened the contrast between us; I was free to go where I wanted once outside the factory doors, but they had no choice.

This is a short article about a long period of time, but briefly what I'm trying to say is that the women's movement has brought us a lot but to thousands of working women the phrase "women's liberation" is still a meaningless slogan.

a page from my journal....Sally Guy
"later: very exciting --- reading The Russian Revolution by Trotsky I learn that the February revolution was begun by women and that their first revolutionary demand was for bread!

'On the following morning, however, in spite of all directives, the women textile workers in several factories went on strike, and sent delegates to the metal workers with an appeal for support.'

'Thus the fact is that the February revolution was begun from below, overcoming the resistance of its own revolutionary organizations, the initiative being taken of their own accord by the most oppressed and downtrodden part of the proletariat --- the women textile workers, among them no doubt many soldiers wives.'

This was on International Women's Day, coincidentally (or not?) So... in Russia, women ignored the directives of the male-dominated 'revolutionary' committees and went out on strike, and started the revolution with their most revolutionary feminist demand: BREAD."

this issue of the Newsletter was put together by Jenny, Ann, and Sally.. (+ MORDECAI)

WOMEN'S SCHOOL

The Women's Center School had a fund-raising auction December 15 to raise money for the new office and staff workers. We learned a lot about local businesses, had a good time on auction day and raised money! A big thanks to everyone for the support and turn-out.

One thing we discovered is that there are some women-owned or run places that need our support: Bay Street Station (gifts) on Mass. Ave., Ten Arrow Street (crafts), Appalachia Shop (gifts) on Boylston St., The Green Grocer (plants) and Sojourn (gifts) on Newbury St. If you're in Harvard Square and hungry, there's Ducksoup run by Alice, and The Underdog. Also in Harvard Square: Cambridge Camera & Marine.

The steering committee has been meeting Sunday evenings to begin preparation for next term, which will begin in March (Registration March 7-8). Teachers are needed for courses on Portugal and Africa, Our Bodies Ourselves, Auto mechanics, Fit It, Middle East, Latin America, Cuba, China, and Intro to Women's Liberation. If you want to work with the school (deciding direction, doing committee work, teaching a course, etc.) call the office 492-4845 week day afternoons, Monday and Thursday nights until 8:00. Keep trying!

Coming up: Educationals on the Energy Crisis and on Wounded Knee. Keep listening to the Women's Show--WBCN Monday 6:00 p.m. for details of these and other events.

-- Nancy Simms

Please subscribe to the Newsletter! You get 2 free issues, then it is \$2.00 for 12 issues. If you pick it up at the Women's Center, try to leave a donation. If you'd like to subscribe, fill in the form below and send it to the Women's Center Newsletter, Women's Center, 46 Pleasant St., Cambridge, Mass. Make out checks to Women's Center.

NAME _____

ADDRESS _____

DATE _____

Newsletter
46 Pleasant St.
Cambridge, MA 02139

On Our Way

WOMEN'S CENTER NEWSLETTER
46 PLEASANT ST 534-9807
MARCH 1974

WHAT IS A FEMINIST CULTURE?

There's a beautiful, beautiful field
Far away in a land that is fair,
Happy landing to you Amelia Erhart
Farewell, First Lady of the Air!



Women have a cultural Heritage which is specifically feminist in content and form. Since March 1, there hasn't been a day without a women-oriented event in Massachusetts. And I see no halt or hesitation in this continued in feminist creativity. We have only to reclaim our art and extend our voices to actualize our talents.

A feminist culture is much more than performances, publications and private moments of inspiration; a feminist culture also includes women's conversations and criticisms about art and life. Our culture is the way we arrange our houses, nourish ourselves, educate ourselves and bury ourselves. Women have always had their part in these activities yet never a comprehensively integral part in all aspects of daily activities and eternal art forms.

In the Boston-Cambridge area feminists maintain a supportive environment for their ongoing creative energies. Although most of the cultural events aren't big-time marquee-headlined stunts (who wants that, anyways?), among women there has been no lack of uplifting enthusiasm and clean pleasure at participating in these exclusively feminist entertainments.

On March first, the "Forms of Female Expression in Music and in Literature" ovulars at Cambridge-Goddard sang and recited examples of a feminist culture for 70 people. The New Harmony Sisterhood Band performed a chant called "Invocation" written by Lanny Herrera:

I am older than this age, the moon calls forth my blood,
Even as it rules the ocean tides.
I dream of ancient women who did not apologize
For their moonstains or their way of living
We pray their like will come on earth again.

"Their like" have been appearing in this area all during the past month, which not incidentally is the time of the ellusian festival of spring when Persephone and Ceres are reunited and ancient matriarchical women gathered in the temples to chant and dance. A number of poetry readings by Judy Grahn, Robin Morgan, Ann Sexton and other local poets were celebrated around the time of International Women's Day. "Whitch" and "Deadly Nightshade" - all-women bands have played to full dancefloors of intentionally touching dancers. Florence Luscombe was given an 85th birthday tribute. The Saints is having a series of Tuesday night performances to benefit the Cambridge Women's Center. There will presently open a Feminist Bookstore called New Words at 419 Washington Street in Somerville. Second Wave will be out soon and a Boston Feminist Newspaper is being organized.

Laurel, the editor of Amazon Quarterly recently explained her Woman Vision: "Realizing the unity between life and art, individual freedom and social interaction, has been and is one of the most revolutionary outcomes of the women's movement. We have not imitated the structure of any group in history who has banded together for a cause; rather we have talked in small groups, come to consensus agreements, and discouraged any action for "the cause" which does not come from personal experience and conviction. Women's culture is all of us exercising, naming, creating toward a vision of harmony with ourselves, each other, and our sister earth."

The feminist cultural revolution is thriving in cozy Cambridge where women outnumber men by 1/3. We are controlling our environment, our entertainment, our euphoria. Here we have relative political freedom and the creative wherewithal to establish a continuum of feminist cultural events, to publish our courageous thoughts, to meet and move with each other in a woman's movement. In Judy Grahn's words, "I follow the scent of a woman, mellow heavy, ripe with joy, inspiring me to rip great holes in the sky."

Lottie Wolfe

PROJECT REPORTS

BIRTH CONTROL AND ABORTION COUNSELING

LIBRARY

We are located on the second floor, and are open for pregnancy tests and counseling on Mon., Tues., Thurs., from 2-8 PM; and on Sat., from 12-4 PM. Walk in or call 547-2296. We are considering expanding or rearranging these hours and welcome suggestions. Any woman who is interested in joining our group should leave her name and number as we will probably take in new members this spring or summer.

The listing we received in the recent "Globe" Sunday magazine devoted to women resulted in a surprising number of calls from women who had not known of our existence and who were very glad to have found such a service. We are presently discussing ways of making ourselves more effective both as a group and as individual counselors; and of making our services available to a wider range of women.

IN REPLY

(To Anne's editorial in last issue)

If I understand you correctly, you believe that feminism comes from within us, it can't be an externally imposed system. We can't learn it from a book, since it is based on self-knowledge. Your complaint is that Daly obscures this. My contention is that what you believe is perfectly consistent with Daly's view of feminism, since in her analysis feminism is a process, based on self-determination. And because she is exploring it "academically," in terms of previous philosophical and theological systems, doesn't deprive it of its reality and vitality as it affects our lives.

If you object to academic, scholarly studies in general, that is a separate question. Daly is a scholar, writing for an academically oriented audience, rather than for the "average" reader. She must think that there is a place for this kind of academic exploration. You may not be interested in how feminism as a spiritual attitude relates to the philosophies and theories which have gone before it, but apparently there are those who are, or the book wouldn't have an audience. Again, I say that the existence of this audience doesn't mean that it thereby becomes a cut-and-dried system. It can't become that as long as it is our way of life, based on our growing, ever-changing selves.

I assume that by being "lost in rhetoric," you mean that Daly's frequent references to other works and explanations of feminism as it related to these makes for slow reading. It was slow reading for me, but that wasn't because she uselessly confused the issue with "academic" language. To understand her points about feminism, it was necessary to understand several other theological/philosophical points, and there's no way to make that into simple reading, even if her points are simple.

Intellectualization may be an incomplete method of observing and dealing with the world, but Daly isn't claiming that she's got the system that figures out the world for us. For those who are interested she's describing feminism in the historical perspective of theology and philosophy, and suggesting that it has more potential for dealing creatively with the human situation than these other value systems. She doesn't claim to be accumulating facts or telling us what we "should" do.

I think that your warning against intellectualization-in-a-vacuum, and over-analysis is well taken since those are obvious dangers to the academically oriented. But it needn't discredit Daly's exciting and interesting work. It's as you say, philosophy and theology are useful tools rather than ends in themselves, and it's up to the reader to use Daly's offering as a tool or not.

--Tony Socon

The library staff has taken stock and cleaned out those books considered of dubious value to the needs of women. We've sold \$100 worth of books from the library, and purchased \$30 worth of new books. The books sold were those that we thought would be easily accessible from the public library. We're trying to get whole collections of works by woman authors, and will try to buy as many of the books that have been requested as we can.

The library needs people to help staff and organize, and to help with ideas on how the library can be more useful to women and the community. Anyone interested in helping, please contact Libby, 345-8807; or Mary, 345-0308. AND REMEMBER--RETURN ALL CIRCULATING BOOKS.

LIBRARIAN FRUITFUL THERAPY RESEARCH PROJ.

The project is now dividing its energy between writing the various articles and preparing the questionnaire for national mailing. The articles will be in rough draft form approximately March 26, and will be worked on for the following two months.

Response to the GCN questionnaire is 50 returned so far, with more coming in every day. Analysis will begin when 500 are returned. The national mailing will take place in two weeks.

We have ten active members of the group as of this date (March 18, 1974).

Watch ~~oo~~ for coming events at the Saints!!!
To Perform or for schedule call Betsey 267-4329

In Mankind's march from cave to metropolis,
 He seems to have left out half of the populace.
 With a babe in her arm
 And a pot in her hand,
 Alone as an unwarded worker
 Today woman stands.
 While he brags of technological progress galore,
 Sophisticated weapons to play soldiers and more -
 Oh, much more.
 The blow to our earth might be terminal,
 But yet his insistence is firm in all
 cases woman must not rove,
 She must crouch by the fire,
 Stand by the stove.
 Oh yes, he's responsible for all these advances,
 To hydrogen bombs from silly war dances.
 He does it for her - is his explanation;
 While she's kept enslaved - poor justification!
 But mounting within her is great indignation,
 And when it explodes to his consternation
 She'll emerge from her cavemouth
 Walk out her door,
 And the Battle of Sexes from undeclared war
 Will ring to the treetops and down the mean streets,
 And from her first triumphs she'll learn victory's sweet.
 So Sisters, don't hesitate - when, where shall we meet?
 Together we'll go, black, white, brown and red,
 We'll turn from directions that men had once tread.
 With our banner of Feminism proudly unfurled,
 We will march out united and create a new world.

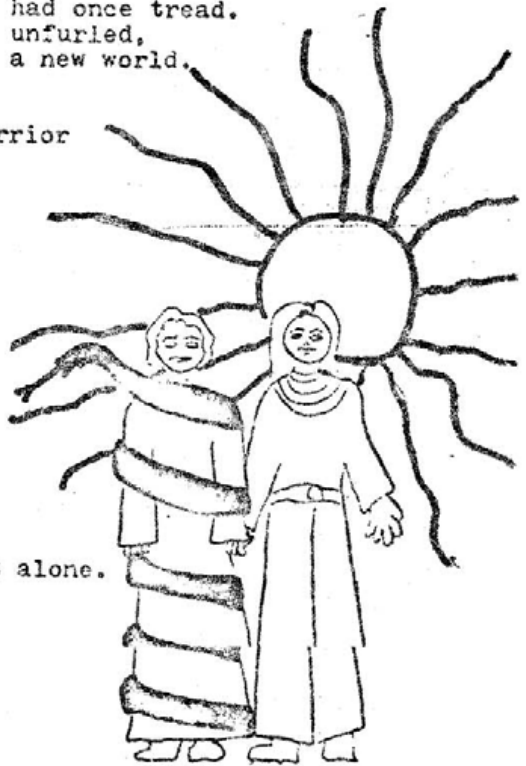
-- Betsy Warrior



The Secret

Go slowly, gentle darkness
 for there never was a morning
 like this golden one, before I slept alone.
 The women shiver hard, we dread
 the night when loving falls.
 Our drunken angels gasp and bite
 the night when loving falls.
 Our drunken angels gasp and bite,
 the lovers lie, they keep us
 whole. Fingers fashion
 coldest stirrings, red
 and hungry, dreamless
 dreams. Babies fight
 for breath in our bellies.
 Too early, do not speak.
 Anger crawls like a serpent,
 sticking us together. The labyrinth
 we circle slow, a million days devour us.
 Go round again, and shed your skin this time.

-- Ann D. Morganson



POETRY

INTERNATIONAL WOMEN'S DAY

International Women's Day was a definite high for me. I helped plan the conference and it was the first time I had done anything like that so it was very exciting for me to see it actually happen after all those mind-bowling meetings. The fact that men were allowed at the conference is something we struggled over at meetings and decided to try in the interests of women who might be too shy or intimidated to come to the conference without their best friend -- female or male. The fact that men came on the march is/was an impossible-to-prevent drag. But I was so totally into the events-- the skit which was side-splitting fantastic, the music, the various speakers, the self defense demonstration, and just being there with my known and unknown sisters that I wasn't easily put off by minor bummers.

We decided to print excerpts from Pat Hammond's speech about tenant organizing in this Newsletter. We chose the speech pretty arbitrarily -- it was one of my favorites and we happened to have access to it. It was the last speech of the conference so some people may have missed it. We can only print portions of the speech here -- if you want a complete copy contact Sally (6284865) or CTCOC (547-2451).

".... I am so happy that there's a tenant speech on the agenda today. Cause it means that we are beginning to be conscious of ourselves as members of the working class, and it is finally o.k. in Boston on International Women's Day to talk about the issues facing women tenants I believe most effect our lives, but are not special to us."

Pat discusses a specific eviction fight which was the main force in organizing tenants in Cambridge and which got her involved in tenant organizing. She continues,

"This eviction fight and the wide media coverage it received, we felt, was largely responsible for Cambridge City Council's passing rent control...."

"We won, because when asked to help, we didn't look and see a male and say that's not our problem. The Black women didn't see white skin and laugh that he was getting his. Instead, we saw a father, who like ourselves was struggling to keep his family together. And we saw a speculator trying to make a quick buck off our need for housing. And, just as important, when we looked at ourselves, we found the strength to fight and win."

"....we had to struggle on two fronts: against the landlords and with our male comrades. I'm proud to say we had a mighty ally -- the women's movement. It has given us an ideology with which to fight and a source of strength we could not have had if isolated. With this movement behind us, we have been able to make CTCOC recognize our needs and adopt the goals of the women's movement as its own. In addition we have taken this struggle for full recognition out from the organizing committee and into the tenant unions we work with. For we believe that the ability and power of women to lead in the tenant unions is essential."

".... these struggles will lead to victory if tenants, men and women, insist on fighting as equals. Likewise, poor and working women will be able to join in a women's movement only if their struggles to survive in this economy -- in the community, at the workplace, and with welfare, are recognized and supported by you, their sisters."

CTCOC is urging tenants to attend a hearing April 10 at the State House to demand real rent control. Call CTCOC (354-2064) for information.



by Sally

ANNOUNCEMENTS

Women and Madness Conference

This conference on Women and madness is being co-sponsored by the Women's Center and the Feminist Studies Department of Cambridge-Goddard Graduate School. The purpose of the conference is to provide a forum for the problems unique to women in mental health situations and to form a five-week task force which would attempt to study and gather information relating to these problems in the greater Boston area. \$1.00 registration fee for the weekend. SAT, MARCH 30 (9-5) and SUN., MARCH 31 (9:30-noon). At the Cambridge YWCA Central Square.

Women's Center Work Day, Pot Luck And Work Party

Sat, April 20, Noon to... Work from 12 on, followed by a pot luck at 6 pm, followed by a party (for those who've worked!) Bring your STRENGTH and GOODWILL, hammers, saws, mops, brooms, soap, and GOOD THINGS TO EAT & DRINK!!

Women's Center Staff Training

The first two meetings to train staff persons for the W.C. will be held on Mond., April 1, 6 pm and Sat., April 6, 4 pm at the Women's Center. Learn About the history of the center, projects & services provided, and how you can help other women. WE NEED YOU TO STAFF.

+++WOMEN'S STUDIES+++

Female Studies, VII. Going Strong presents a new collection course syllabi based on recent developments in Women's Studies. Includes 60 course descriptions with bibliography. Available from the Feminist Press, P.O. Box 334, Old Westbury, NY 11568 Cost \$4 plus postage.

?????SUPPOSE I FALL????? A Play The Caravan Theatre, 1555 Mass. Ave., Camb., continuing Wednesdays, Fridays and Saturdays at 8:30 pm. Group rates are available, call 868-8520 or 354-9024, 1-5 pm for information.

Non-Sexist Elementary Education

Sexual stereotyping does exist in the school and traditional sex roles do limit a child's potential and restrict their goals (you dont say?). An effective means to eliminate sexist restrictions is presented in a new publication, NONSEXIST CURRICULAR MATERIALS FOR ELEMENTARY SCHOOL. Write Feminist Press Box 344, NY 11568 Cost \$5 plus \$.40 postage.

The newsletter was created by Sally, Ann, Lottie & Mary. +++ March, 1974.

+++++MARGE PIERCY+++++

will give a benefit poetry for the Women's Center - April 19, 8 pm. for this special event. Science Center, Lecture Room A Harvard University. Watch for more details. ...

Women and Violence

A weekend workshop on Women and Violence will be held April 5,6,7 at CNVA PARK, Rt. 165, Voluntown, Conn., For women only - discussion and theatre. Cosponsored by the American Friends Service Committee & the Community for Non-violent Action. \$15 registration financial help available.

US UNITED SISTERS MAGAZINE

is collecting feminist poems and manuscripts on the following topics Motherhood - A Tribute and an expose - 200 words with a full face snapshot of your mom: deadline April 15. Rape - articles needed from women who have reported rapes, their treatment, etc. and also from women who did not report. Deadline: Nov. 1. Send to Ginger Daire Reber, Editor 4213 West Bay Ave. Tampa, Florida 33616

+++LESBIAN LIBERATION+++

8 pm on Thursdays, Lesbian Lounge Women's Center. Third Floor. Come and talk freely.

BOSTON FEMINIST NEWSPAPER:

Covering the whole range of activities and issues relevant to us as women. If you are interested in being on the staff, call Linda or Debby 265-8315

Journal of Women and Music - PAID MY DUES, quarterly. Featuring original songs, articles about women in music and broadcasting, interviews, herstory. SOUNDS GOOD. Write Women's Soul Publishing Box 5476 Milwaukee, Wis. 53211 \$4/ year.

FEMINIST CHANT

Daughter of woman
Sister of same
Mother of girls
With only my name!

Ca' Berman at The Saints

April 2. Folksinger feminist. To benefit Women's Center. Part of Tuesday night series of feminist entertainment, feminist culture.

Herstory"Alice Toklas had, in the meantime, come to Paris, met the Steins and gingerly entered the world of the Left Bank. It was she who typed Three Lives, and she had become the third life in the household."

CORE NEWS

The following topics were discussed at recent CORE meetings:

1. A women's dance was planned in conjunction with International Women's Day at the Charles Street Meeting House. It was held on March 9 with tremendous success--\$700 profit.
2. Marge Piercy will be doing a benefit poetry reading for the Women's Center on April 19. A donation of \$1.00 will be requested and copies of To Be of Use will be sold. Plans are under way to find a suitable building for this event, probably either the YWCA or a Harvard University building.
3. The Cambridge YWCA is currently attempting to involve itself in more direct communication with the community and is seeking more response from women. A conference was held at the Y on March 9 with workshops involving selected community groups. There was a workshop for Third World women; representatives from housing projects discussed working collectively and with the Women's Center. There was a job counseling workshop, discussing job referral and a job resource directory. Another workshop discussed the existing community groups and decided that there is a need for more activities for the younger women in the community. Further events are being planned.
4. The Women's Center library is being reorganized and expanded. Several women have expressed an interest in and are working on this project, locating books, cataloging, etc.
5. The repair work in the basement has been completed, and we should be receiving the insurance money soon.
6. The Pewter Pot Strike on Boylston Street is still in effect and needs our support badly. Anyone who is able to go down and picket is urged to do so, especially during lunch hours and weekends. A new manager who is extremely anti-union has been hired, hours have been cut drastically without notice, and several union-involved people have been fired. A meeting was held with management, which refuses to make a decision for another two months. Pewter Pot is owned by several large corporations (among them Colonel Sanders' Fried Chicken) and it is difficult to get results without collective strength.
7. The Rape Crisis Center is currently planning a weekend conference sometime in July for Rape Crisis groups throughout the country. The possibility of using the Women's Center to house the conference was discussed, with a tentative positive decision. The conference will help to facilitate communication and mutual support between the various existing groups.
8. The Emotional Counseling project is now admitting new members for a training group. Meetings are held Wed. nights at 8 p.m.
9. The Saints (on Broad St. in Boston) is currently sponsoring a cultural events program on Tuesday evenings starting at 8:30 p.m. Anyone having any kind of alternative women's entertainment to share should call the Saints for more information.

CORE meetings are held on Monday nights from 8 to 10 p.m. at the Women's Center. They are open to all women.

Newsletter
46 Pleasant St.
Cambridge, MA 02139



on our way

WOMEN'S CENTER NEWSLETTER
46 PLEASANT ST.
CAMBRIDGE, MASSACHUSETTS
JUNE, 1974



EVALUATION

Here is what the coordinator-evaluation meeting at CORE encompassed in my fertile (?) brain:

Behind us is the traditional hierarchical method of organizing, and before us is total collectivity, an organizational ideal perhaps impossible to achieve, but still valuable as an ideal. The Center seems to be somewhere in the middle.

In a traditional structure, there would be a chain of command from high to low, each link in the chain operating within strictly defined boundaries, with specific responsibilities. In collectivity, all would be equally responsible, therefore no commands from high to low; and all would share in the work, from the "shitwork" to the more fulfilling work. On the most basic level the Center is collective, since the responsibility for making decisions which affect it as a whole is shared through CORE.

But the responsibility for providing day-to-day continuity, for channeling the mail, keeping the place clean, answering the phone when no staff member is here, generally being available, and for keeping an eye on the building is the coordinator's, so far. Her formal responsibilities were left loosely defined when the job was officially created, so as to avoid the rigid boundaries of traditional hierarchies. They are ones that could, ideally, be collectivized; we consciously make the choice to delegate them to one person. Either the

need for efficiency is desperate enough to make it a necessity that one person be definitely responsible, or no more people can be found willing to make the commitment (for instance, living at the Center). It has definitely helped us out of chaos, in any event.

Greater collectivity is possible for the Center, however. Why should the coordinator do the cleaning? And couldn't more of the responsibility for the building be shared? Staying here a few nights a week so the coordinator wouldn't feel tied to it seems like a responsibility that could be rotated, just like the cleaning.

Also, it is too easy to fall back on a coordinator. Situations arise which could be dealt with on one's own, but women unused to acting on their own, or out of habit, or thinking--that's someone else's territory-- will go to the coordinator for directions. The success of collectivity rests on each person feeling and acting equally responsible for the collective.

We should be aware that while we have eliminated some of the traps of traditional organizational structures, we are still operating within a potentially dangerous structure. One coordinator, or two coordinators could, consciously or unconsciously, wield a lot of power, because they naturally absorb a lot of knowledge, "know the ropes," etc., and, as I said, it is so often easier to let someone else do it.

-----Jenny Seoon

ANNOUNCEMENTS

FUNDRAISING

Adrian Hochner is now working for the Center as a paid, full-time researcher into fundraising. Hopefully she's going to find out where we can get grants and write a proposal which will get us one. If you'd like to volunteer to help her, you can get in touch with her through the Center.

NEW PROJECT

If you are confused about your sexuality and want to talk about it in an accepting atmosphere (whether you think you are straight, gay, bisexual, or anywhere in between), there is now a Gay Confusion group meeting at the Center on Tuesday nights at 8 PM in the basement. Everyone is welcome.



RETREAT

The Women's School is planning a retreat in order to "talk about the school and recruit new energy for it." It will be on JUNE 15-16, at the Friendly Crossways Hostel. Anyone interested is welcome. To find out more about it, call the school offices 492-4845. Their hours are Mon: 9-12, Tues, and Fri: 12-4, Wed, and Thurs: 3:30-6:30. If you can't reach anyone there, there are flyers about the retreat at the Center, so come in or call.

COORDINATION

Rary Raffini is going to live at the Center and help coordinate it during June. (So if things get uncoordinated, don't just blame Libby.)

HARMONY

The celebrated New Harmony Sisterhood will be playing at the Saints on Sunday night, June 9. They are fine musicians playing feminist music. Where else can you find such a phenomenon?

GAY PRIDE WEEK

Gay Pride week is coming-- June 21-30. There will be a whole lot of events from picnics to parades. The big parade will be on Saturday, June 22 at noon. For more specific information on the week, consult the GCN, or call 426-4469.



A WONDERFUL WONDERFUL WORKDAY

On JUNE 15, from 12-5, you are invited to paint, organize papers and files, fix up the basement for a coffeehouse, and generally improve the physical health of the Center. There will be a potluck supper and party afterwards. DON'T MISS THIS GALA EVENT! Bring food, drink, and especially your muscles, and HAVE A GOOD TIME!

FEMINIST SOCIALIST

General Meeting
June 12 7:39 pm
100 Arlington St.
Boston 2nd floor

CAMBRIDGE-GODDARD FEMINIST STUDIES

The Feminist Studies Program of Cambridge-Goddard Graduate School for Social Change begins its fifth year in the fall of 1974. It is a cluster of courses devoted to an in-depth study of the position of women in this society. Among next term's projects or ovulars will be: History of Feminism in the U.S.; Women and Literature; Traditional Music; Politics of Community Health Care; Women and Power; Corporate Power and the Lives of Women, and many others.

For more information, as well as catalogs and applications, please write: Cambridge-Goddard Graduate School for Social Change, 5 Upland Road, Cambridge, Mass. 02140.

NOW SELLING

For sale at the Center are: Many beautiful posters; TO BE OF USE, feminist poetry by Maegge Piercy; SECOND WAVE, an excellent feminist magazine; WOMEN'S SURVIVAL CATALOG; WOMEN'S YELLOW PAGES; JOURNAL OF FEMALE LIBERATION; GAY COMMUNITY NEWS; and much more. If you want to buy anything, ask a staff member.

DIVORCE COUNSELING

Isabella Jancourtz is available for legal counseling in respect to divorce. If you need her, call her at 891-6198.



ON OUR WAY staff
Linda Lancaster
Jenny Scoon
Ann Morgenson
Lottie Wolfe
Line drawings by
Sheila Hoffman

RECOMMENDED BOOK:

The Emancipation of Women, by W. Thonnessen; Pluto Press
(Available at the Red Book Store, River St., Cambridge)

For an interesting description on differences between the bourgeoisie and working class perspectives and demands of women's liberation in a time when people thought a working class revolution was about to take place (late 1880's--Europe/Germany/U.S.).

Song is a vital tool in any movement. It carries messages and generates enthusiasm. Presently, we feminists don't have access to enough good songs. This is our motivation for producing a comprehensive feminist songbook. We hope to incorporate both traditional songs by and about women, and contemporary songs written with a positive women's consciousness.

We have several reasons for wanting this book to happen. Most importantly, we are involved in performing women's music, both individually and as members of New Harmony Sisterhood, a feminist string band. We want to see a comprehensive feminist music collection.

The collection will be part of a master's program in Feminist Studies, and may be published locally.

In addition to the songs themselves, we plan to incorporate information dealing with the historical and cultural contents of which these songs are a part.

If anyone has material (either original or collected) that seems relevant to our project, we'd really appreciate knowing of it. Also, we are open to suggestions of specific musicians to contact. The sooner we hear from you, the better. We'll keep you posted as to the progress of the women's songbook.

Debra Silverstein, Marcia Deihl, Joyce Chaney
20 Gerald Rd.
Brighton, Mass. 02135

RECOMMENDED BOOK:

The Black Woman, edited by Toni Cade

This anthology is an attempt by black women to integrate their Black pride with their feminist consciousness, which at times seem to be at polarities. Included are stories, poems and essays, all written by vital, eloquent and sincere women.

The book discusses such topics as racism in education, problems in relating to the black man, the myth of the "castrating" Black woman, child-raising in the ghetto, woman's share in Black power, and a wide range of moving personal experiences.

PROJECT REPORTS

ABORTION AND BIRTH CONTROL COUNSELING: 547-2255

The abortion and birth control counseling project will be in operation as usual this summer. For people going to the cape for the summer, there is a women's center on Bradford Street in Provincetown, and a Family Planning Service in Falmouth. There's also a women's clinic at 347 County Street, New Bedford. If you know of any other centers and/or clinics you can recommend, please let the newsletter people or us know, so we can spread the information. Remember: sisterhood never goes on vacation.

STAFF REPORT

Several weeks ago an ad was placed in the Real Paper for more staff. There was a fairly good response and several new women have started staffing regularly. We are planning to cooperate with the Somerville Women's Health Collective in compiling and updating medical referrals.

MENTAL FREEDOM PROJECT: 351-8807

The Mental Freedom Project was revived and expanded after the Women and Madness conference in March. Presently the project has undertaken three main tasks: centralizing and evaluating therapy resources; extending phone coverage at the Center during the night for crisis intervention calls; and establishing a resident therapeutic community house for women which would also serve as a crisis center.

Mental Freedom project meets every Sunday morning from 10:00AM to noon at the Center. The meetings are always open to new women and new ideas. For more information or help, call or leave message for Mary Raffini at the Center: 354-8807

DIVORCE COUNSELING

For legal counsel on divorce, contact Isabella Jancourtz at her home: 891-6198.

RAPE CRISIS CENTER: 492-RAPE

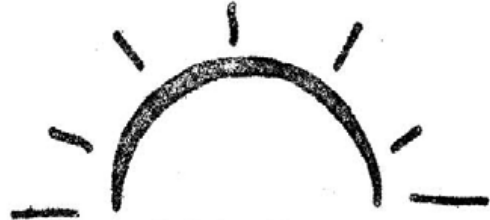
In our past year of operation the RCC has gone through a lot of changes. We've done numerous speaking engagements at women's fairs, college functions, and also been on radio and TV. We've begun to make some changes in the institutions that immediately affect rape victims--the hospitals and the legal system. Beth Israel has set up a rape counseling program (Boston City already has one), and Mass General and Harvard Community Health Plan seem close to establishing a rape protocol.

The Cambridge police Academy has asked us to speak to their in-service training groups about the nature of rape, and how police officers can treat rape victims less degradingly. We hope to talk with Judge McLaughlin (who has made statements about the unfairness of courts to rape victims) about changes in the courtroom that will prevent blaming the rape on the victim. We're also circulating petitions in support of Sen. Mathias' bill in U.S. Congress to establish a National Center for the Prevention and Control of Rape. We have copies of this petition, if anyone would like to help circulate them.

For Camilla and Mizmoon



They tell us that one must be willing
 To die for revolutionary convictions
 And I believe this,
 I believe this,
 I believe this.
 But here with this pink stucco house
 Falling around us (a bit like the sky, isn't it?),
 I find it hard to recall
 The hard facts of why.
 I am forgetting in the memory of
 Your innocent hair,
 Your unrehearsed smile,
 Your word caresses.
 So I ask you,
 Love of my latter days,
 What are we doing here?
 What are we losing here?



-- Pat Ouellette

Five Scenarios

I

We touched
 with surprised urgency.
 Somewhere a key turned, a door stood open.

II

Ho, here's a body, do
 this and that to
 it to warm the space.
 I ask the time, give silence.
 I bury its face in my hands.
 No oracle, yet knows
 my skinny melodies. No voice
 yet sings and is
 it you? A five year
 watch for ships come in?

III

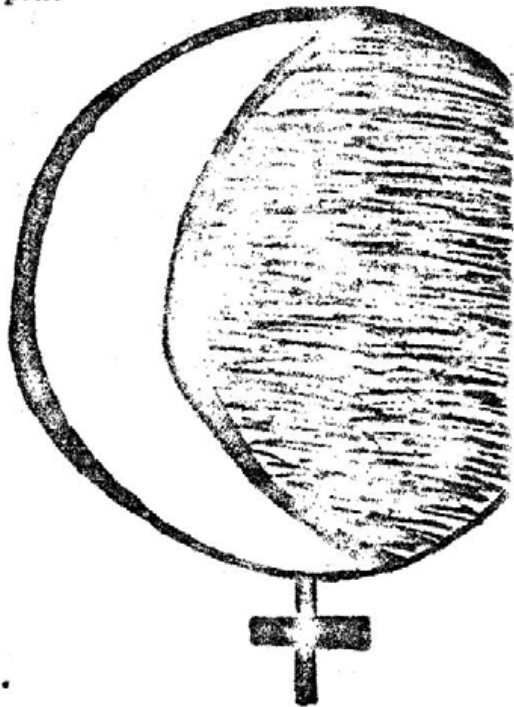
Each time you stirred you ruined me.
 You slept, I was an instrument,
 the lyre played so soon for thee.

IV

When woman serves as man
 what is acquired? Nothing.
 Yet all
 will be kissed, each inch.
 Nothing is acquired, we want no things.
 We serve ourselves, the world is born.

V

No shadows on shades.
 I will not display you
 on wet screens in smokerooms.
 I will explore you like a newland,
 plant oaks in your warm sun and christen you.
 Moan, light the candle beside us,
 even in Atlantis they will hear us.



-- Ann Morganson

This film is staged in three parts--Lucia, 1895; Lucia, 1932; and Lucia, 196--. It concerns events in the lives of three Cuban women, attempting a difficult task--to link the surrounding political reality with their respective romantic involvements. And although the political details and ramifications often remain unclear, the position of women in Cuba is well demonstrated. It shows a definite progression--from woman as machismo-defined object to woman as man's equal, in the sugar cane field if not in the sexual arena.

Lucia, 1895 concerns a spinster from a well-to-do family who is betrayed by her lover, who procures both her virtue and the location of her father's coffee plantation, a refuge for Cuban soldiers. In her faith in the romantic myth she has been taught since childhood, she causes the murder of her brother and his comrades.

Highly effective contrast is used in this section, so starkly dramatic that it borders on the surreal. For example, sequences of nuns being raped by bandits are shown side by side with Lucia and her friends gossiping about marriages and hairdos. Their ignorance has been carefully designed and assumed.

Lucia, 1932 concerns a young woman who flees the constricting middle-class environment of her family to aid her lover, a revolutionary in the struggle against Machado, a repressive dictator. He is eventually killed in a daring attack on the government headquarters in Havana. With his death, Lucia's identity is lost and her faith in herself destroyed.

The enormous sensitivity and intelligence of this Lucia is effectively portrayed. But yet she has no tangible power. She tends her lover's wounds, but does not participate directly in the liberation struggle. She is not free to create her own meaningfulness.

Lucia, 196-- concerns a recently married couple and provides an element of comic relief. It explores the problem of sexual stereotyping in a socialist structure. Lucia's husband refuses to allow her to work, even to leave the house or to have visitors while he is away. Her frustration reaches an intolerable level, and she leaves him. At the end of the film, they reunite under a new arrangement. But the viewer is left suspended in mid-air. Will their agreement succeed?

This is a film which I enjoyed immensely, and I recommend it to all women concerned with their own oppression and that of their sisters.

-- Ann Morganson

Newsletter
46 Pleasant St.
Cambridge, MA 02139

ON OUR WAY

CAMBRIDGE WOMEN'S CENTER NEWSLETTER
46 Pleasant Street
Cambridge, Massachusetts 02139
November, 1974

'ON STREET, IN COURT: WOMEN'S DEFENSE"

"Too many women who are raped encourage the crime by never coming forth and speaking out publicly," Inez Garcia said shortly before her trial. That trial has come and gone and now she sits in a jail in Salinas, California, sentenced to "5 years to life." Her crime of killing a man who assisted in her rape was judged to be second degree murder. The crime of beating and raping her goes unpunished.

On March 19, 1974, two men, Luis Castillo and Miguel Jimenez, came to Inez Garcia's house in Soledad and beat up her roommate, Fred Madrano, and beat and raped her. They left and later phoned and threatened to kill her if she did not leave town. In a state of shock, Inez Garcia took her rifle and went in search of the two, finding them five blocks away, again beating her roommate. She called out, Jimenez threw a knife; she ducked and fired half a dozen shots. Jimenez was dead.

To the police, Inez Garcia at first apparently did not reveal the rape, because she was socialized into a staunch, traditional Catholic upbringing in a Cuban/Puerto Rican family. But later, when she tried to tell the D.A., he cut her off with, "How did you like it? How long did it take? Did he enter you?" and other humiliating questions.

At the hospital the doctor never performed the necessary test to prove a rape had been committed, so the evidence was not admissible in court. The case was tried as though the rape were irrelevant, or as if it simply had not happened. As one juror put it, "Well, someone brought up the rape, but then a juror threw up his hands and said, 'She's not on trial for

killing a man for raping her. There's no proof of rape.'" Furthermore, he said a woman could never get acquitted for killing her rapist during the attack on the grounds of self-defense. In the juror's words: "The guy's not trying to kill her, he's just trying to screw her and give her a good time. To get off, the guy will have to do her bodily harm and giving a girl a screw isn't doing her bodily harm." The same juror went on to say: "I told the women (of the jury) that when I leave here I'll have less fear of raping a woman now than I did before. At least I know if I get shot, she won't get away. You see what I mean. Before, I didn't know. If she dod shoot me, she won't get off. If she shoots me, she'll get hers anyway."

This is of course the crux of the issue--this case and two others that have recently been tried which determine a woman's legal right to defend herself against rape. And it's beginning to look like a long hard fight.

In the case of Joanne Little in North Carolina, she was an inmate for three months in an all-male prison. One day a guard named Algood came to her cell with an ice pick and tried to rape her. She took the ice-pick away from him and stabbed him several times. He was found with his pants down--but the sheriff insists that it was not rape at all, but seduction for the purpose of escape. Joanne Little is now in the North Carolina Women's Detention Center.

Deborah Kantaeng of Long Beach, Ca. was raped at knifepoint by two men, who would only release her on the condition she give them her address and phone number and promise not to tell the authorities. The next day they came over, and, in the presence of her brothers and father, she shot one of the two men. After being held incommunicado for several days, she was released on \$10,000 bail.

EDUCATIONAL

Women's School-595 Mass Ave
Cambridge 492-4845
Hours Mon 9-12, Tues.Fri. 12-4
YWCA-7 Temple St 491-6050
Educational Exchange-17 Dunster
St 875-3080

EMOTIONAL

Focus-182 1/2 Hampshire St
876-4488 For women by women.
Pequod-354-6259 Boston
Cambridge Women's Center Emotion
al Group 354-8807 Mon-Fri 1-8pm
except Wed.

Elizabeth Stone House-128 Minden
St JP 522-3417 For info ask for
Mary Raffini

New England Homophile 419 Boyls-
ton St Boston 266-5477

MEDICAL

Women's Community Health Center
137 Hampshire St. 547-2302 Mon-
Sat.

Somerville Women's Health Clinic
373 Somerville Ave 666-5290

Call 354-8807 for more services.

LEGAL

Women's Law Collective 698 Mass
Ave 661-3850 Mon-Fri 9-5

Tenant's Rights CTOC 354-2064

Nine to Five Boston Clerical
Workers 10-10pm 536-7940

RESTAURANT

Bread and Roses, Feminist Rest.
134 Hampshire St 354-8371

Saints Bar 112 Broad St Boston
423-4333 Opens 8pm Mon-Sun

RESOURCES

Women's Center - 354-8807

New Community Projects and
Project Place 267-9150

Cambridge Hot Line 10am-2am
876-7528

YWCA Daycare 491-6050

For daycare also call Cambridge
Child Care Resource Center

Vocations! For Social Change
661-1570

Self Defense - 491-0345

STORES

New Words Bookstore-419 Washing
ton St 876-5310 10-6 Tues&Thurs
10-9 Fri&Sat, 12-5 Sun.

Bryn Maur Bookstore-

Women's Center has a small but
good selection of books, pos-
ters and pamphlets for sale
46 Pleasant St 354-8807

Cambridge Food Coop to open Jan.



WOMEN'S CALENDAR

November

27-continuing "Focus on Me"

A woman's Journey Wed, Fri,
Sat 8:30pm at Caravan
Theatre 354-9107

27-Jan.11-"Old & Old" a
play by Gertrude Stein,
Thurs, Fri, Sat Cambridge
Ensemble 876-2544

30& Dec.1 Film: Pippi Long-
Stockings, Benefit Sponsored
by Cambridgeport Child-
care, In. to start a day-
care center. \$1 Children
12 and under, \$2 rest
Orsen Welles

December

4-Fitness Workshop for Wo-
men over 45 at YWCA 11:30-
12 free, 491-6050

5-"The Baby Catchers" Film
on home birth 7:45 BU Sch.
of Nursing 635 Commonwealth
1st floor 332-2086

5-"Growing Up Female" Film
& Discussion BU Women's
Center

6-Panel on Women and Work,
8pm Peabody School Spon-
sored by Feminist Studies
Cambridge-Goddard.

10-"Fetal Research: Legal
& Ethical Issues" 775
Comm. Ave, Free. Boston U.

12&13-"Work & Finally Got
The News" Redbook 136 River
St. \$1 (Angry Arts Film) 7:30

14 National March and Rally
Against Racism Call 876-9295

January

15-Maxine Kumin to read
BU Women's Center

23-"Taking Our Bodies
Back" film about women's
health movement, BU Women's
Center



ANNOUNCEMENTS

FUNDRAISING

The fundraising project of
the Women's Center will
start accepting women for
a work/learn program in
fundraising. We will help
acquaint you with where
women is and how you go
about getting it in ex-
change for helping us.

It will provide extra wo-
manpower for the Center
and a chance to get real
experience in fundraising.
call Mary Raffini 354-8807
or 522-3417

DAYCARE CENTER

The Cambridge WYCA now op-
erates a nonprofit,
non-sectarian child dev.

Day Care Center open to
children on either a full
time for parttime basis.

Mrs. Doris Barg 491-6050

BOSTON AREA SOCIALIST
FEMINIST ORGANIZATION

accepting new members
call Judy Housman 354-3811

WOMEN=INFANTS=CHILDREN (WIC)

Free infant formula, milk
cereal, juice, and eggs for
children under 4 & pregnant
woman in Cambridge. Call
354-2020 X 326, or 276.

BEGINNINGS - Woman's Store

Two women want to find
space to open a women's
crafts store. Call Pat
628-3986 or Jeanne 935-0117

LESBIAN MOTHERS DEFENSE

FUND Lesbian mothers fight
their custody cases by doing
legal research and by
raising money for them.

The annual cost is \$5 but
if you cant afford it, any
donation appreciated. 2446

Lorentz Place North
Seattle, Wash. 98109

CAMBRIDGE FOOD COOPERATIVE

in Central Sq. opening
Jan. needs members to sign
up now. CFC provides 20%

savings on all foods plus
friendly helpful shopping
in return for 2 hrs work
for each member. 492-2997
or Lottie at 354-7916

WOMEN & MADNESS :

MASSACHUSETTS STYLE

by Mary Raffini

INSANE ASYLUM CELL, CIRCA 1880



"Do you hear voices?" he asked.

~~You think I am deaf?~~ "Of course," she said. "I hear yours." It was hard to keep on being civil. She was tired and he had been asking questions such a long time, days and days of incredibly naive questions.

Now he was explaining that she misunderstood; he did not mean real voices. Fantastic. He was speaking, he said, of voices that were not real and yet they were voices he expected her to hear. He seemed determined that she should hear them. He was something of a pest, this man, but she could think of no decent way to get rid of him. You could tell he meant well and so you tried to play the game with him, as if with a fanciful child.

THE SNAKE PIT

by Mary Jane Ward

This section of the Women's Center Newsletter started off as one article on the situation of women and madness in Massachusetts. I have been allotted two pages for this--I have tried to work out a "complete" rundown of the situation and available options for women in Massachusetts and found that IT IS IMPOSSIBLE. Therefore, I have a proposition to make to the readers of this newsletter: I would like to make this an ongoing section in the newsletter with your help. Since I have been totally immersed in this area personally, academically, and politically, it is hard for me to decide what things women are most concerned about hearing in this section. I would like to strike a balance between philosophical and practical information in the area of mental health (illness), madness, insanity, flipping out, or whatever you choose to call it.

Since over half of the phone calls and drop-in visits at the Center are from women seeking emotional counseling or assistance for personal problems and all of the local clinics and alternatives groups have waiting lists these days, I feel that this idea could help serve what seems to be a vital problem in the feminist community.

Please send your
IDEAS,
COMMENTS,
CRITICISMS,
EXPERIENCES

to me: Mary Raffini
Elizabeth Stone House
128 Minden Street
Jamaica Plain, Ma. 02130

I thought I'd get started with the article on the next page: "The Silent Scream."

The Silent Scream

I'd like to acquaint you with two women who were institutionalized against their will--got out after several years--wrote and worked to make the public aware of the situations in the institutions with almost identical criticisms--but who lived over one hundred and twenty-five (125) YEARS away from each other.

"Is this the state of our country, that the rights of a poor female are trampled upon, and the laws of our country, where there has been so much blood spilt to work out the liberty of every free born son and daughter of America. And because I endeavor to make known to the world this crime, I am threatened with a second imprisonment by my brother Eben. If it is a crazy story surely it will do no harm, and if it is not, why had it not ought to come out. If I had lost my reason is it right to take the advantage of a crazy person and destroy happiness? The Assylum is to a weak excited person as a grog-shop is to an intemperate man, or a house of ill-fame to a licentious person: they can be completely ruined. I hope this will be looked into before another one is destroyed." 1842 ELIZABETH STONE

**To save the tender sensibilities of the mentally ill, the Psychiatrists want to eliminate cops from the scene of action taking place when a mentally ill or allegedly mentally ill person is being apprehended for detention and treatment. The sight of a man with a pistol on his side is supposed to be the acme of emotional trauma. The White Shirts are jealous of the cops. When the smoother than oil Dr. with a hypodermic needle concealed up his sleeve arrives at your door accompanied by some sweet smiling men and women all dressed in white like angels and your spouse or whoever is fed up with you invites them in and you say No, let me alone and they move in a little closer and you grab the phone and call a policeman — tell him someone's about to kidnap you — they want the cop when he comes to say Oh! Good morning, Chief!

Hypodermics can look worse than pistols. Cops never use their pistols on you unless you've got a gun too, and pointing it at them. Cops can only arrest you and poco pronto, you can defend yourself, with the burden of proof resting on the plaintiff, or public prosecutor.

But the Drs. want to make it nice for you. They want you to feel mental illness is not a crime.

Of course they do, you dope. You can defend yourself against criminal charges; but not against this mental illness thing, that nobody exactly knows what it is anyway, or where it stops.

Self-appointed super policemen want you to think they're not cops. If you don't know their name is cops, then you don't know your own name is suckers! **

ELLEN FIELD 1964

4



A woman in a straight jacket and leather restraints--1970
(from Madness Network News)

PROJECT REPORTS

Any woman who is interested in finding out about projects, suggesting projects or making contact with other woman should feel free to call the Women's Center, 354-8807, from 1-6 weekdays or drop by at 46 Pleasant St., Cambridge. The Center is also staffed 1-6 on weekends and on some weekday nights. We need more staff people so that we can staff more consistently on weekends and nights.

Sense & Sensibility

A collective studying women writers from a feminist perspective, it is preparing a new, enlarged bibliography of women's fiction, nonfiction, poetry, and autobiography, Women and Literature: An Annotated Bibliography. 57 Ellery St., Cambridge 02138.

Core Committee

Core is composed of women who take responsibility for public relations, house coordination, staff coordination, maintenance, herstorian, treasurer, and fundraising.

Emotional Counseling

We try to help women discover and learn to fight for what they want instead of filling pre-defined roles. At present, women are counseled on an individual basis. We do long-term and short term counseling, depending on need and our own resources. 1-6 PM and most evenings from 7-11. Call beforehand for an appointment. 354-8807.

Introductory Committee

Introductory meetings are held every other Wednesday night at 8 PM and every other Sunday afternoon at 3 PM to introduce women to the Center, to allow them to meet other women, to help them form support or consciousness-raising groups, and to involve women in the projects. The next meetings are 11/27 and 12/8. If you are interested in facilitating meetings, call Cathy, 566-3924 or Laura, 262-5303.

Lesbian Liberation

This is a non-structured discussion centering around gay problems, questions and life styles. New women are always welcome. Future projects include discussions of political activity, social organizing, a Lesbian library, and art anthology. Thursday evenings at 8.

Houseworker's Handbook

We have recently written a book concerning the politics of houseworkers. Contact Leghorn and Warrior, Women's Center, Houseworker's Handbook.

Women's School

The Women's School is a collective effort of women who want to teach ourselves and our sisters what we need to know, things like our own history and the history of other liberation movements, the way our bodies work, our relationships to different culture forms, and skills. Since education doesn't mean much apart from practice, we hope that some courses will evolve into action projects. 595 Mass. Ave., Cambridge, 492-4845. 1-3 Monday-Friday.

Newsletter - On Our Way

A good newsletter is essential to keep interested women informed about the Women's Center and general feminist news. If you would like to write articles, reviews, etc., or donate some time to typing, layout, collating, please call Lottie, 354-7916 or Vicki, 547-0570. Subscriptions, \$2 a year. c/o Women's Center.

Office Staff

The office staff is here to greet visitors, answer the phone, and pass on general information about the Women's Center, and other information useful to women. We would very much like more women to help with this. Don't be put off if you feel you don't know enough about the Center: periodic training sessions are held to orient new staffers, and you will be working with someone who has already experienced staffing. It's a good way to learn about the Center. Call the Center for specific time and dates for training.

Self Defense for Women

We are a feminist group of Boston area women who study and teach self-defense and coordinate groups in the Boston area. We also do political outreach about self-defense and violence against women. Send self-addressed envelope and/or phone number to P.O. Box 146, W. Somerville, Ma. and we will contact you with information on feminist-oriented women's classes in the area.



CHARLES CIRCLE CLINIC PETITIONS FOR UNION 1199

On October 18, five counselors and one telephone counselor were laid off from Charles Circle Clinic. Since that time they have filed an Unfair Practice Charge with the National Labor Relations Board (NLRB) claiming they were discriminatorily terminated for union organizing. The counselors are waiting to see if there is enough evidence for a trial.

One counselor said, "We have not given up picketing but spend more time gathering evidence to give to our NLRB officer, and are meeting with other referral agencies to put pressure on abortion clinics. We are concerned with issues not just dealing with CCC but with keeping up the high quality abortion care."

The unemployed counselors are not advocating a boycott, but are publicizing to put pressure on the CCC management to reevaluate its position, reinstate the women in their jobs with back pay, and make the clinic a better place for women.

Meanwhile 90% of CCC employees have signed membership cards to join AFL-CIO District 1199 National Hospital and Healthcare Union. Originally CCC employees wanted to join 1199 to maintain job security and better working conditions. Now that six women have been laid off the need for a strongly affiliated union is imperative.

The perspective union members have petitioned the employer and are now waiting to hold an election for voting in the union. Since CCC is the first abortion clinic in Massachusetts to petition for a union, there is no precedent whether elections should be under state or federal jurisdiction.

Here are some of the issues:

(1) CCC has devalued counselling. In the beginning there was a choice of individual or selective group counselling. Now it's changed to all groups, often with incompatible patients, and counselling for a shorter time. *Continued on page 2*

IMPORTANT NOTICE TO ALL PROJECTS: b

Staff meetings, which are our only form of communication among the projects, staff, and Core, will be held on the first (1st) and third (3rd) Monday of every month at 8 PM in the living room. All projects are strongly urged to send at least one representative.

Elizabeth Stone House opened July 15, 1974 through the collective efforts of former mental patients, para-professional, professional and interested women under the auspices of the Cambridge Women's Center. The background work for the house began in the winter of 1973 and was called the "Mental Freedom Project." In March of 1974, a conference was held to clarify the major problems and needs of Boston area women having emotional problems. Three immediate needs were made the priorities of the project: (1) gather information on therapy resources for women and centralize that information; (2) provide a 24-hour, 7-day-a-week crisis intervention program which would provide both short-term residence and counseling for women as an alternative to hospitalization; (3) establish a long-term residential therapeutic community for women who felt the need for a more supportive living environment but did not wish the restrictions of a hospital or half-way house.

Facilities: Elizabeth Stone House is a 17 room newly renovated house located in back of the Veterans' Hospital in Jamaica Plain. The second and third floors of the house are arranged for the private use of the long-term residents and their invited friends. The first floor has informal rooms which are being used by residents of the house, organizations such as Mental Patients Liberation Front and special groups. The basement of the house, which has a separate entrance, will be used for the crisis intervention center. However, the basement still needs to be renovated before that space will be usable. The time of completion will depend on finances.

Programs: First of all, it is important for individuals and agencies to realize that Elizabeth Stone House is not a half-way house. For the long-term residents there is no distinction between staff or resident. We are attempting to create an atmosphere of support and care so that each woman would take equal responsibility for her needs and those of the other residents. Each woman is free to participate in any form of therapy they desire outside the house or *not* to be in therapy if they feel their needs are being met by living in the house. The crisis intervention center and therapy referral programs are still being worked on both in terms of content and finances. Applications for living in the house will be accepted by mail or phone.

Finances: We are a non-profit organization and rent our facilities. Each long-term resident pays room and board as they would most anywhere else they lived (\$100/month average). We are seeking outside funding to cover the expenses of the crisis center and having trained women here on a 24-hour basis. Private donations of any amount would be helpful to provide the seed money needed to begin our programs.

Angela Davis Autobiography

From her arrest in 1970 on charges of murder and conspiracy, to her acquittal 16 months later, Angela Davis, former UCLA teacher, experienced "correctional facilities" in both the NYC Women's House of Detention and the California prison system. While at the New York jail, she fought back apathy and despair with the support of her sister-prisoners. When jailers appeared suddenly to extradite her to California, the women staged a spontaneous demonstration, banging on cell bars shouting "One two three four-We won't let Angela go. Five six seven eight-We won't let them through the gate." So began the mass effort to free Angela Davis. Since release, she has thrown herself into the prisoners' rights movement, explaining, "I feel an eternal indebtedness to people for having fought for my freedom-an indebtedness that can only be dealt with by committing my life to the struggle for the freedom of political prisoners." This political autobiography is part of that commitment.

Between accounts of her imprisonment and trial, Angela gives us a glimpse of her Alabama childhood on Birmingham's Dynamite Hill, so-named because of the many black homes fire-bombed there. She watches classmates fight each other in the ramshackle "colored" schools, lashing out at black faces since they can't reach white ones. Later, on scholarship up north, she discovers socialism and begins to link her childhood horrors with a system that thrives on class and race hatreds. Subsequent scholarships take her to Brandeis University then on to Europe to read philosophy with Marcuse. Torn between her studies and a growing desire to join the civil rights struggles, Angela goes to work with black nationalists in the California SNCC where she encounters and combats male hostility. "Is it coincidental that Leroi Jones and Ron Karenga and the whole lot of cowardly cultural nationalists demand the total submission of the Black female?" she writes. "There are certain obvious criteria for measuring the extent to which counter revolution is being nourished by those who call themselves our companions." She joins the Communist Party and visits Cuba in 1969, declaring, "The Cubans' limitless revolutionary enthusiasm left a permanent mark on my existence." Back in the United States, Davis' efforts on behalf of the Soledad Brothers, black convicts, lead to her firing at UCLA and her later arrest.

Angela Davis' Autobiography is an engrossing account of an intensely intellectual woman and her political growth. Of particular interest is

the way state prosecutors tried to attribute her activism to "typical" female emotionalism, i.e., a passion for prisoner George Jackson. Brilliantly, she established rapport with the women jurors and ripped the shoddy arguments to pieces. "As I spoke about the male supremacist character of the case, heads nodded and receptive expressions broke out on some of the female faces. They too had known the experience of being accused because they were acting irrationally and according to emotions, rather than logic." Available at WC library.

--Judy Wynn
Sense and Sensibility



INEZ GARCIA ON STAND

(Continued From Page

The implications are clear: rape continues to be a violent act against women and their efforts to fight it are intolerable to this society. When Inez Garcia said, "I'm not sorry that I did it. The only thing I'm sorry about is that I misled Louis," she refused to play the passive role expected of her in this society, defying men's expectation of female behavior. She refused to submit to the usual treatment accorded rape victims and fought back. For this she is in jail for an indefinite period. (The judge will decide the exact term after 120 "days of observation.")

Women must unite against these terrorist tactics. We must be free not to be humiliated by the rape of our bodies. We must defend ourselves and stand behind Joanne Little, Deborah Kantaeng, and Inez Garcia.

ACTRESS ACTS AGAINST FIRING

Ann McCurry was fired from the cast of "Lenny" because she would not perform for a leading male member of the cast. She is publicly declaiming this as sexual job discrimination.

Her press release reads: "Ann McCurry was fired from the cast of 'Lenny' at the Charles St. Playhouse. The reason she was fired was not professional. Rather, an important member of the cast made romantic-sexual advances. She refused. He had the weight to get her fired."

Ann has legal evidence against this man, and proof that her coworkers thought she was a fine actress. (See Karen Lindsey's article in the Phoenix, 11/24.)

The name of the man who pursued Ann and later caused her dismissal cannot be published at this time because she could then be sued for libel.

To learn more about the Inez Garcia Defense Fund, contact Self-Defense for Women, Box 146, Somerville, Ma. 02144. Or you can write directly to the Inez Garcia Defense Committee at 722 Alcatraz #101, Oakland, Ca. 94609. (415 841-6500 8 or 853-9881.

proportionally the patients receive less care. (3) Doctors are offered a bonus for each abortion performed over 15 per session. The management is using the doctor's monetary incentive to have more patients done per session. There are 2 sessions per day. (4) CCC has increased the number of general anaesthesia patients. From the counselors experience, general anaesthesia patients require more counselling. Despite this, individual counselling is usually not available for these patients. (5) Certain services previously free are now billed to the patient such as pap smear and post-operative exam.

The Charles Circle Clinis employees want their jobs back, but they want the community to be aware that business people should not be making profits off of women without giving them the kind of care they need. It seems that the pseudo-hip capitalists become informed about women's sincere needs and at first offer those services. Then when the business has established a positive reputation in the women's community it outs employees, reduces services, and up prices. This tactic of gaining the clientele's good acclaim and then lessening quality and compassion is a tactic which could not happen if CCC employees have union control over their jobs.

Karl Foss is the owner of CCC, Eastern Women's Center (an abortion clinic in NY), and Park Madison. With his increasing profits he has established Comprehensive Health Services in Kansas City, Kansas.
CALL 492-1172 or 4921647 FOR INFO.

--Lottie Wolfe--

ON OUR WAY

Cambridge Women's Center
46 Pleasant Street
Cambridge, MA 02139